

When there is no time to send for the beygáris next on the roster for duty, or when for any other reason it is not convenient to do so, a drum is beaten in the bazar of Leh and notice is cried out that each house, belonging to persons of the labouring classes, must supply one labourer, at a certain time and place. This kind of forced labour is called a hala. It is not frequent and does not bear heavily on the people.

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The word thal or thral means "tax" and sa-thal means "land-tax," with reference either to the ordinary revenue assessment on the land, or to the forced labour claimable from land owners.

The word ranthak-i thal or "water-mill-tax" denotes another kind of forced labour. If the Kashmir officials require to have grain ground they send it down to one of the adjacent water mills, the owner of which has to at once set aside whatever work he may be engaged upon, and grind the State grain free of charge.

Monastery lands are free from beygar demands.

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The people of Ladák were subject to this beygár tax even during the time of the Ladák Kings, but they object to the beygár system more than to any thing else in connection with the Dogra administration. They say that they do not object to the assessment on the land, for though it is heavy, its amount is a fixed one, and the dates for the payments of the several instalments are known to all, while with beygár the case is otherwise, there is no limit to it, and no one can be certain for a day that he will not be seized as a beygári or "unpaid labourer."

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In 1885 an attempt was made by the Kashmir authorities to do away with the "Forced labour" system, and in lieu thereof to impose an additional cash charge upon the land, but the Lámas, who hold a large amount of land and who are already exempt from all "forced labour" were sufficiently powerful to get the proposed reform set aside. For further information see under "Tax."

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[48] FORT--kila or peeoo a tower or minaret. The proper word is dzona, but it is not generally understood in Ladák, where there are no forts, except those erected by the Kashmir Government. The chief Lhása official at Gárdok is termed the "dzongspon" or "fort commandant."

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WT Jiksten-gonpo.

779 VIII. --Staglungpa. None. Head-quarter monastery is at Namgiál-
792 tratshang near Lhása.

795 IX. --Hlondukpa. At Stagna (or Staghna), Head-quarter monastery
T is at Spungthangdeychhen near Lhása.

792 From this it is clear that the Lámas of Ladák are, to a man, sub-
795 ordinate to the Lhása Lámas. It is estimated that about one-
779 sixth of the entire population of Ladák consists of monks (Láma)
and nuns (Chómo), who practically speaking, live upon the rest
WT of the community. The monasteries hold extensive lands, for
162 which they do not pay anything like so heavy a rent as ordinary
792 villagers have to pay; and not only are they free from the very
423 burdensome duty of supplying "beygar" or "unpaid labour," which
651 is thereby increased for the rest of the population, but they also
241 get their lands, to a very great extent, cultivated for them by the
villagers.

WT There are altogether, including hamlets, some 98 villages in Ladak,
361 and of these the 61 largest villages were surveyed in 1885 by
621 Pandit Radha Kishen, Rai Balmour, the then Wazir of Ladak who
241 found that the whole cultivated area of these villages amounted
651 to 17,641 acres, which paid a revenue of Rs. 36,326, the ap-
portionment being as follows:--

(a) 14,140 acres held by villagers at

Rs. 24 per acre.

(b) 1,321 acres held by State Officials at

Rs. 14 per acre.

(c) 2,210 acres held by Lámas

Rs. 43 per acre.

This shows clearly that Lamas pay for their land at about one-sixth
the rate which an ordinary cultivator would have to pay.

WT As a matter of fact, this state of affairs is the result of judicious
661 bribery oft repeated, for whenever officials have been deputed to
792 make inquiries, etc. about the land tax, they have always been
241 bribed by the Lámas, not to look too closely into monastery af-
651 fairs. The Lámas have thus retained possession of a great deal
473 of land, regarding the existence of which nothing was known to
the head-quarter officials, and for which they have never paid
any revenue whatsoever.

WT The monks of the monasteries, of both the yellow and red sects, are
792 divided into two main classes, viz., those who attend to
795 spiritual affairs and those who attend to worldly affairs.
The former class is termed "geydun" or vulgarly, "gendun" or

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792 once scourged and dismissed. No yellow Láma who has been
795 scourged can remain a Láma.

688 Among the Drukpa or red sect, Lámas may be flogged without being
at the same time unfrocked; they also have minor punishments,
such as being obliged to cut and carry thorn bushes, or to per-
form other tasks of a similar nature.

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311 LAND--sa (as opposed to water, or generally) zhing (cultivated land).
táGHok (land temporarily cultivated), zhing-GHok or zhing
stong (ownerless or waste land).

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423 LANDMARK--zhing-i theyór (or tho), as between lands of different
241 persons. Tshiks, the strip of land left uncultivated along the
edges of every field.

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788 LAPCHAK--lópchhak. This word means really "yearly salám" and
648 it is used to signify the Mission, (a relic of the old days) which
T is sent from Leh to Lhása every third year. The old Ladák Rajas
788 considered themselves subordinate to Lhása, certainly from a
648 spiritual, and possibly from a temporal, point of view, and they
therefore used to depute a party to Lhása, for the purpose of con-
veying their respectful salutations [86] to the Grand Láma, other-
wise known as the Dalái Láma, or the Gíálwa Rinpochey, or the
Deba (Deva) Jung (Zhung). The party is always under the leader-
ship of a man belonging to one of the noblest Ladák families;
it leaves Leh about 20th September, and after halting for 3
weeks or a month at the famous Tashi Lunpo monastery, reaches
Lhasa about the end of January. The party remains at Lhása for
8 months and reaches Leh about December. The post of Lapchak
leader is much sought after, for not only is it a very honorable one,
but it carries with it certain commercial advantages of a very
lucrative description. The Lapchak leader is allowed free
carriage to and from Lhása, (a distance of about 90 day's
journey), for 346 horse-loads of goods. It may be imagined
what a terrible tax this is, on the poor Tartars who have to pro-
vide this free carriage, for the benefit of the Lhása and Ladák
Governments. The Lapchak leader takes Baltistan dried apricots,
coral, silk, saffron and sugar, and brings back China tea, in-
cense, and certain Chinese medicinal herbs, and realizes large
profits on his sales both at Leh and Lhása. Before leaving Ladák,

by them, the donations of pious Buddhists, they did business at huge profits. Chirpon in Tingmogang, Namgyal's father-in-law, also followed the example of these "spiritual gentlemen," in order to fill his money chest which during the past few years had been drained critically, since with increasing age he neglected his farm and gave himself over to drinking. Different was the behavior of his /194/ son-in-law Namgyal. He also lent out grain, but at moderate rates of interest; to many a needy one he gave grain from his own not very plentiful stock. His friend and teacher, the hermit Tsetan, did the same thing, helping the poor in distress and sharing with them that which pious admirers had donated to him. 731 426

Finally the Wasir (governor) even ordered his district officials to lend to the neediest grain from the government's granaries at moderate rates of interest; and in the worst cases to give it away in order to prevent the most extreme distress.

Yet there remained much unrelieved distress; the distributions were also frequently carried out in an unjust manner. Many a timid poor man was overlooked, and many another one received abundantly because he had been able to win the favor of the officials. (661)

Namgyal, the hermit Tsetan, and the missionary, these three friends, attempted to console the people, and they helped wherever they were able. However, the distress rested as too heavy a burden on the people's minds. Many were close to desperation, believing themselves abandoned by man and the gods. "Lanchags, lanchangs! It's retribution! And yet we know not what for!" the people said. 731

Sprin ak'or (Thunderclouds)

The autumn of this terrible year was ushered in with sunshine and glowing colors. The trees in the village oases shone in their yellow, green, and red glory, and up above the sky was resplendent with the gold of the sun and heavenly blue reflecting upon the mountains and slopes, upon glacier and snow peaks, painting them in all colors. But the people had no eye for all this autumnal splendor. The grey cloud of grief and anxiety rested heavily upon their minds. Winter was in the offing, and with it ceased every opportunity for the farmers to make money by means of carrier and transport services for the Indian merchants and officials. Also, many field terraces were still destroyed by the floods, and others lay covered under feet of avalanche debris. They lacked the strength and the courage to repair the damage. 000

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661 After all four accused men had been "interrogated" in this cruel manner, during which none confessed the theft, it was Namgyal's turn. He knew that he had nothing good to expect from Gobinath. Two years before this police officer had once come up to him and said to him confidentially /197/ that he was in a position to procure the post of district official for him (Namgyal), if he would give him one hundred rupees. After all, Namgyal knew, he said, that this was a "good post." He also knew how much influence he (Gobinath) had with the Wasir. Namgyal had refused the offer in no uncertain terms and had brought the matter to the attention of the Tahsildar, the assistant to the Wasir. The latter had warned Gobinath to be "careful." One crow does not peck out the other crow's eyes. /Birds of a feather flock together/ Gobinath knew too much about his superior and his doings. But Gobinath learned of Namgyal's notification and waited for a long time for an opportunity to avenge himself on his opponent. He now believed to have found ~~this opportunity~~.

625 Gobinath was just about to make preparations for whipping Namgyal, when in the last minute a messenger from the Wasir arrived with the order to free Namgyal. The messenger said that Namgyal had nothing to do with the theft. The lonpo (nobleman) from Dondkhar, who was related to the Dragshos, had, he said, proved without a doubt that Namgyal had been in his quarters at the time of the theft, something which could also be testified to by others. Thus Gobinath, to his anger, had to let Namgyal go, and the Lama Dondrub had to go away disappointed, with the two witnesses who had consented to swear for a few annas that they had seen Namgyal at the scene of the crime immediately after the theft (168). Gobinath released Namgyal with

168. See not 43!

the threat that he would find another opportunity to pay him back for his deeds. The thief had still not been tracked down; however many "suspects" were interrogated and tortured; finally all of them had to be released again for lack of proof.

787 Upon the advice of some Buddhist lower officials, the Wasir then seized upon an unusual measure. He questioned the Lhapa's (demon priests) of the monastery Mashro which lies beyond the Indus River at the foot of a gigantic, glacier crowned mountain-mass. Some of the monks of the lower orders there occupied themselves, after they had been so designated by lot, in a special way, with the exorcising

BALTISTĀN

The land revenue system in the past has been of a very Land arbitrary description, the basis of assessment being the holding revenue. [661] or the house. The size of the holding or the quality of the soil receives little consideration. Taken collectively, it has perhaps not been heavy, though the rates are considerably higher than those now applied in Baltistān; but its incidence has been unfair, oppressive to the poor, and very easy to the rich. A redistribution of the old assessments on a more equitable principle, and a summary revision where the assessments were obviously too high or unnecessarily light, have recently been carried out by a British official lent to the State. The greater part of the revenue is paid in cash, but some is taken in grain and wood, which are necessary for the supply of the Central Asian traders. The grain is stored at convenient places on the caravan route in the charge of officials who sell to the traders. But for this system trade would be hampered; for after leaving the Nubra valley and crossing the Karakoram range no fodder is available on the Yarkand road till Shāhid-ullah in Chinese territory is reached, and grain for feeding animals must be carried from Nubra. The strain of forced labour is heavy in Ladākh. Not only is unpaid transport taken for political missions, assistance to the trade route, &c., but several monasteries are allowed to impress unpaid labour for trading purposes.

Agricultural advances, chiefly seed-grain, are made for the most part not by the State, but by the monasteries, and the poorer classes are heavily in debt to the religious institutions. These are not harsh creditors. When the debtor is hopelessly involved, the monastery takes possession of half of his land for a period of three years. If the debt is not liquidated within three years, the land is restored to the debtor and the debt written off. The monastery will never sue a debtor, nor is land ever permanently alienated for debt.

Baltistān.—A tract under the Wazīr Wazārat of Ladākh, Physical B Kashmir, also known as Little Tibet, lying approximately aspects. 642 between 34° and 36° N. and 75° and 77° E. It is bounded 131 on the north by the Muztāgh range and Nagar; on the east by Ladākh; on the south by Kashmir, Wardwān, and Zāskār; and on the west by Gilgit and Astor. The tract is situated B 133 in the midst of enormous mountain ranges with peaks of 25,000 361 and 26,000 feet, and one above 28,000 feet, and glaciers which are the largest known out of Polar regions. The villages cling to the river valleys, the most important of which are the Indus, the Shyok, and the Shigar, together with the Drās and